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Applied Ethics, including a brief survey of the various schemes of classification adopted in ancient and modern ethical systems, the discussion of the relation of religious to moral instruction, of the development of the conscience in the child, etc. The Scheme of Duties treated will embrace Personal Ethics, Social Ethics in general, the Ethics of the Family, the Ethics of the Professions, the Ethics of Politics, the Ethics of Friendship, the Ethics of Religious Association. The Scheme of Duties will be treated with special reference to the moral instruction of children.

The provisional program for the special courses in this department is as follows: Introduction to an Ethical Theory, three lectures by W. M. Salter; The Treatment of the Criminal by the State, three lectures by Dr. Charlton T. Lewis; Ethics and Jurisprudence; The Ethical Ideal of the State; History of Temperance Legislation. The names of special lecturers not given will be announced later.

TERMS.—The tuition for the entire school, including all the lectures in the three departments, will be \$10. Notice of the place determined upon will be published at an early date. For fuller information in reference either to the instruction or to arrangements for boarding, and the like, application should be made to the Dean of the Summer School of Applied Ethics, Professor H. C. Adams, 1602 Chestnut Street, Philadelphia, Pa.

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## BOOK REVIEWS.

“IN DARKEST ENGLAND” ON THE WRONG TRACK. By B. Bosanquet, M. A., formerly Fellow of University College, Oxford, London: Swan Sonnenschein and Co. Pp. vi., 72.

Of all the writings on the subject of General Booth's social scheme which have come under the notice of the present reviewer, this one seems the soundest and the most careful. Its tone is on the whole sympathetic towards the Salvation Army and its leader; it contains no references to “Corybantic” Christianity or reflections upon the character of the general; and yet, with the exception of a few comparatively unimportant details, it is absolutely condemnatory of the proposed social scheme. The grounds of this condemnation, indeed, have been already indicated in other criticisms of the scheme—notably in that by Mr. C. S. Loch—but Mr. Bosanquet's work is distinguished from that of most others by the

exactness of his statements of the principles upon which he proceeds, and by the total exclusion of all irrelevant matter.

It would ill beseem any writer in an ethical journal to cast a slight upon the efforts of such workers as General Booth; and I feel sure also that this was no part of the aim of Mr. Bosanquet. General Booth's scheme is one of the many signs which meet us at the present time of the awakening of the social conscience to the needs of the poor and degraded classes in our large towns; and if it has served in any measure, as we cannot doubt that it has, to call attention to their needs among those who have hitherto been apt to ignore them, we may well hope that, whatever the ultimate results of the scheme itself may be, General Booth's efforts will at least not have been in vain. It is true, indeed, that it is much easier for the rich to part with their money in aid of such gigantic schemes, than it is for them to undertake the personal trouble and discomfort which is involved in some other schemes of social improvement,—*e.g.*, in the work of a Charity Organization Society; and it is to be feared that the interest which is taken in the former is in too many cases but an effort to quiet the conscience without fulfilling a laborious duty. But it would surely be too cynical to suppose that this is the whole significance of such interest. The present reviewer, at least, cannot but believe that it is to some extent a sign of a general awakening of the national conscience of England, and that from this awakening the best results are to be hoped. Let us not, then, spare our commendations to all those who, like the leader of the Salvation Army, are making strenuous efforts to keep that conscience from falling asleep.

So far all is well. The first necessity is that we should be aware of the evil, and should bestir ourselves to deal with it; but the second necessity is that we should wisely consider the method by which it is to be dealt with. To this point I cannot but agree with Mr. Bosanquet in thinking that General Booth has not paid sufficient attention. As it has been repeatedly urged, the only true charity is that which is educative, that which helps men to help themselves. Every other kind of help is degrading to the recipient of it, and still more degrading to those who are just on the margin of independence, who are still struggling bravely to help themselves, but whom even a faint hope of external relief may easily lead to relax in their efforts. I am well aware that the insistence on this truth is frequently stigmatized as "Individualism;" and that is a name which is as repugnant to me as it can well be to any one. I believe that the hope of the present time lies, to a very large extent, in the direction of socialism. But the more heartily we recognize this, the more entirely does it behoove us to be on our guard against those hasty applications of "socialistic" principles which are likely only to aggravate our evils. It seems clear that there can be no reform of society which is not primarily and mainly a reform of character; and the fundamental and fatal objection to such a scheme as that of General Booth—the objection which is admirably insisted on throughout the whole of Mr. Bosanquet's book—is that, in many of its details at least, it seems to be calculated to weaken character rather than to strengthen it. If this is true, I cannot but think that the scheme stands condemned. That this is true, is more than can be shown in such a review as this. I can only urge all readers to procure Mr. Bosanquet's address, and then judge for themselves.

J. S. MACKENZIE.